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way of interpreting Scripture than receiving one set of texts, and trying to explain away others, as he's obliged to do." "And suppose he wasn't convinced," says Andy, "what would you do then?" "I could do nothing but pray for him," says the Reader; "but I certainly think there would be more chance of his being converted by my way than by yours, for my argument is built upon Scripture, which he admits; but yours is built upon infallibility, which he denies. And moreover," says the Reader, "I find from Scripture that my way was the way adopted by our Lord's disciples. We read that Apollos met some Jews that held doctrines something like the Socinians. They admitted that Jesus was a great Prophet; but they wouldn't allow that He was the Christ, the Son of God. And how do you think Apollos argued with them?" "He stood upon infallibility, I suppose," says Andy. "No, indeed," says the Reader; "your own Bible tells you that 'he convinced the Jews openly, showing by the Scriptures that Jesus is the Christ.' He appealed to Scripture and their own reason, just as we do." "Well," says Andy, "I'll now bring forward the strongest argument of all against your rule of faith and your way of using it. You allow every one to read the Bible, and to use their private judgment on it; and what's the consequence? You've no unity; you're broken up into sects and divisions." "You've Methodists, and Presbyterians, and Independents, and Scotch Church, and English Church, and Baptists, all professing to hold the same rule of faith, and yet all differing from each other. But, on the other hand, look at our Church, and there you'll see true unity. As Dr. Milner says,^a you may question the Catholic from Ireland, or from India, or from any part of the world, and you'll find them all professing the same faith." "Well," says the Reader, "I must tell you, in the first place, (I.) that the mere fact of men being united in their religion is no proof that their religion is true; for there may be union in error, as well as union in truth. The Jews, for instance, were very united when they seized our Lord, and cried, 'Away with Him, away with Him, crucify Him!'^b and even to the present day they are more united on matters of religion than ever Roman Catholics were. You may speak to an English Jew, or an African Jew, or a Spanish Jew, and you'll find that they all profess the same faith. They've union, but it's union in error. Then, again, look at the Mahometans. In whatever part of the world you meet one and ask him his faith, you'll receive the same answer—'There is one God, and Mahomet is His Prophet.' They, too, have unity, but it is unity in error. Thus you see that the mere fact of men being united in religion is no proof that their religion is true. And, in the next place, (II.) the union that exists in your Church is not a rational union, for, in some cases, it proceeds from ignorance. You know that all cats are alike in the dark, and so are all doctrines alike to those who cannot give a reason for any doctrine. They say that they believe what the Church believes; and that the Church believes what they believe. Now, this is a kind of unity, I allow, and for want of a better, Dr. Milner is very proud of it;^c but it isn't the sort of union that should bind reasonable beings together. Others, again, are united because they're afraid to be otherwise. They must show, at least, an outward unity, or they'd suffer persecution. They know well that the priest would be down on them if they showed any signs of leaving the Church of Rome. This, too, produces a kind of unity; but it does not spring from love of their religion, but from fear of the priest." "Troth," says Jerry, "we're like the Tipperary volunteers. My father (the heavens be his bed!) was going the road one day, when he met a lot of men trudging along, and a heap of police around them. 'Why, then, boys,' says he, 'who are you at all?' 'We're Tipperary volunteers,' says one of them, showing his wrists with the handcuffs on, 'and we're going to Botany Bay for the good of our country.' And," says Jerry, "whenever I see a poor fellow going to Mass, that I know would rather be going to Church, and pretending to be a Catholic, when in heart he's a Protestant, I say to myself, 'there's a Tipperary volunteer.'" "True for you," says the Reader, "there's many a poor Irishman in that state; and by dint of fear a kind of unity is kept up, but it's not the unity for my money. And, again," (III.) says the Reader, "this union is only on the outside. You've your divisions as well as we; but we show our differences, while you're afraid to show them. Just look at the doctrine of infallibility, that your whole religion depends on, and see how you're divided about it. Some of you say that it is in the Church; but that you can't tell exactly where. Some of you say that it's in a General Council. Some of you say that it's in a Pope and Council; while some of you say that it's in the Pope himself. Speak to the Irish priest, and the French priest, and the Italian priest, and you'll find that they differ on this important point. And," says he, "it is not long since this difference was seen, even in our own little village. You remember when the Redemptorist fathers went preaching through the country, how they taught quite opposite to the old parish priests on this point." "And then," says he, "you're not united about the Immaculate Conception. Remember how Humphrey said plainly, before the whole meeting, that he didn't believe that doctrine, and that he wasn't bound to believe it, as it wasn't

^a Acts xviii., 24, 28.^b Keenan, chap. vii., sec. 4.^c Letter xvi.^d John xix., 15.^e Letter xvi.

decreed by a general council,^k and there are thousands of Roman Catholics in Ireland of the same opinion; and if you spoke to a French priest, and an Italian priest, on this subject, you'd see how they differed. I could bring forward other instances, but these are sufficient to show that, with all your talk, you're very far from unity on some important points. Again," says the Reader, (IV.) "Protestants have a unity of their own; take, for instance, the various denominations that you mentioned a while ago, and speak to them about religion, and you'll find that though differing on small points they agree on the important points. Ask them that question, which is the most important of all. How is a sinner to be saved? and they'll all give you the same answer. Ask them how hell is to be avoided and heaven gained; how sin is to be blotted out and righteousness obtained, and you'll find true unity in their answers; they may not give you the same form of words, but they'll give you the same Saviour, the Lord Jesus Christ. And," says he, "this unity is more valuable than yours, for it's the unity of freemen. A Protestant need not remain a Protestant longer than he wishes, and if he sees fit to change his religion he'll receive neither persecution nor insult; he needn't fear being cursed or put out of work; he need answer it to none but God and his conscience; he's not a Tipperary volunteer. So that when I look at the two kinds of unity I'd rather have an ounce of Protestant unity than a pound of Romish unity, for the Protestant is free; but I'll leave it to yourselves, boys, whether you're free." "Troth," says Jerry, "we've the kind of freedom that old Phelim, the schoolmaster, gives the gossoons. The master sent me down for him the other day, but before he went he locked the door, and put the key in his pocket. 'Why then,' says I, 'wouldn't you give the creatures their freedom while you're away?' 'Freedom, indeed,' says he, 'haven't they the height of freedom inside, barring that they can't get out; and in like manner we've the height of freedom to stay in the Church, but no freedom to quit it.' 'By this and by that,' says Andy, "it's enough to make a dog strike his father, to be listening to you; cock you up with freedom, indeed: it's too much freedom you have, and if the priest took my advice, he'd curse you with bell, book, and candle, and that's the freedom I'd give you." "Troth," says the Reader, "that's true Romish freedom; but give me Protestant freedom, after all. But to go on with my argument: (V.) we do not find that perfect unity was ever attained in religion, any more than in other matters. The early Christian Church did not possess exact agreement upon every point, and yet if ever there was a time when we might have expected perfect unity it was then. The inspired Apostles were living and teaching, and still we find from Scripture that there were divisions then, just as there are now, and the reason is plain. God did not make two men's minds exactly alike, and, therefore, they will not take exactly the same view of any subject; they will probably agree on the leading points, but will differ on many minor points. Take the case of twiggel jurgymen: they will probably agree as to the main fact, whether the prisoner is guilty or not guilty, but will differ on a thousand little circumstances connected with the trial. This rational unity exists among Protestants (as you may see by reading their several confessions of faith), and is all that can be required of rational men. Your church, however, cannot have this kind of unity, because her doctrines, not being scriptural, cannot stand the test of reason, and if she allowed her people to use their judgment, they would soon see this and reject them. She then aims at another kind of unity, which proceeds from a blind, unreasoning submission to her commands. If your Church tells you that black is white, you must believe her; you're not to exercise your judgment on the matter, but to take it on her word. Now, this state of mind can only be brought about by forbidding the liberty of reasoning on matters of religion, and therefore it is that your Church is so much afraid of private judgment. But," says he, "boys, I'll leave it to yourselves whether that is likely to be a reasonable religion which is so much afraid of the exercise of reason, and whether that is likely to be a rational religion which is so much afraid of rational inquiry; if it could stand the judgment of intelligent men do you think it would be so much afraid of private judgment?" and with that he left us for the night.—Your humble servant to command,

DAN CARTHY.

ST. AUGUSTINE AND MR. E. POWER.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—In your last number, p. 70, Mr. Power quotes Liguori as citing the following sentiment from St. Augustine, whom he calls the father of theology: "That by her charity, Mary has co-operated to the spiritual birth of all the members of the Church."—Lib. de Virgin, cap. 6. Perhaps some of your readers may be interested to know that this is the second half of a sentence out of St. Augustine, and they may be curious to know why he omitted the first half. They can perhaps conjecture, when they hear that it contains a statement that the Blessed Virgin, though corporally the mother of our Head, Jesus Christ, was not spiritually so, but on the other hand, was spiritually born of Him. "*Et mater quidem spiritu, non capitis nostri, quod est ipse salvator ex quo magis illa spiritualiter mater est; qui omnes qui in eum crediderunt, in quibus et*

ipsa est, recte filii sponsi appellantur: sed plané mater membrorum ejus, quod nos sumus, quia co-operata est caritate, ut fideles in ecclesia nascerentur, quæ illius capitis membra sunt; corpore vero ipsius capitis mater." The part in italics of this quotation was omitted by Mr. Power. I think it worth while to call your attention to them, because they harmonize so exactly with the views maintained in your learned article in the number for June, in the use of the epithet, "Mother of God."

I am, sir, your obedient servant,

A READER OF ST. AUGUSTINE.

We were aware that Mr. Power's was a mutilated quotation;^{*} but it would be manifestly impossible in the limited space at our disposal to call attention to every point raised in Mr. Power's long letters.—Ed. C. L.

THE PROTESTANT'S TRUST.

I need no other plea

With which to approach my God
Than His own mercy, boundless, free,
Through Christ on man bestowed—

A Father's love, a Father's care
Receives and answers every prayer.

I need no other priest

Than my High Priest above—
His intercession ne'er has ceased
Since first I knew His love—

Through that my faith shall never fail
Even when passing death's dark vale.

I need no human ear

In which to pour my prayer;
My Great High Priest is ever near,
On Him I cast my care—

To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works by me

Wrought with laborious care,
To form a meritorious plea
Why I heaven's bliss should share.

Christ's finished work, through boundless grace,
Has there secured my dwelling-place.

I need no prayers to saints,

Beads, relics, martyr's shrines—
Hardships' heath which the spirit faints,
Yet still sore burdened pines;

Christ's service yields my soul delight,
Easy His yoke, His burden light.

I need no other book

To guide my steps to Heaven
Than that on which I daily look,
By God's own Spirit given.

And this, when He illumines our eyes,
"Unto salvation makes us wise."

I need no holy oil

To anoint my lips in death;
No priestly power my guilt to assail,
And aid my parting breath:

Long since those words bade fear to cease,
"Thy faith hath saved thee—go in peace."

I need no priestly mass,

No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires—

Christ died my eternal life to win—
His blood has cleansed me from all sin.

I need no human prop

In that last awful strife;
Christ is my refuge—Christ my hope,
My way, my truth, my life!

On His own promise I rely,
He that believeth ne'er shall die.

FARMING OPERATIONS FOR JULY.

Carrots and Parsnips should be horse and hand-hoed and singled out, and such early crops as have undergone these operations may now require their last horse-hoeing and deep grubbing between the rows.

Potatoes planted late in lazy beds should, as soon as possible, get their last earthing, and those in drills should be finally earthed up. Should there be likely to be any deflection in this crop from disease or other causes, now is the time to sow turnip seeds, which when not required, may be readily pulled up.

Peas sown early and in early localities may be ripe by the end of the month, when they should be reaped or mown, rolled into bundles, and turned daily till cured, when they should be carried and stacked.

Beans, when winter sown, may also be ripe by the end of the month, but more generally in August. They should be cut by the hook, laid on straw bands, and left for a few days, then tied, stooked, and, as soon as dry enough, stacked.

Odds and Ends.—When field work for the team gets slack, keep them busy carting draining materials; lime, bog stuff, sea-sand, &c., for manure; turf for fuel, &c. Repair roads, cleanse out ponds and water-courses; cleanse the farm offices; put the hay and corn staddles in order, and make good all necessary repairs for the coming harvest.—*Farmers' Gazette*.

^{*} Opera Aug. Tom. vi., p. 343, Ben. Ed.^k This occurred some months since.